

# Messenger of Peace.

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

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## OBSERVATIONS

ON A PIECE INSERTED IN OUR LAST WEEK'S PAPER,  
FROM THE CHRISTIAN MAGAZINE, ENTITLED

### "A STRANGE THING."

(Concluded from our last.)

As our author believes that the parable of the tares and the wheat, and likewise St. Paul's expression, "*The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire,*" &c. relate to the same event that is described in the parable of the sheep and goats, we shall, for the sake of saving time, consider them all in one: "When the Son of man shall come in his glory, and all the holy angels with him,—then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats," &c. [See the whole parable in the latter part of Mat. xxv.] Here our friend feels himself triumphant. As this passage is a description of the last tremendous judgement in eternity, he wonders, in his pleasant jocular way, how it happens to resemble so much the preaching of those who hold "the gloomy doctrine of future and everlasting punishment." It is certainly a blessed thing to have strength of nerves to talk pleasantly and make a little sport while ascertaining and establishing the endless, the unutterable torments of millions of wretches, and among them some of the dearest friends we have on earth. It seems almost a pity to put a stop to this business, when he does it in so witty and lively a manner. But we pledged ourselves, if he would accompany us, to shew him the wonders which he passed unnoticed in his first excursion; and here is one, viz. Christ positively declared that this *still future* judgement (as our author thinks it) should take place and be accomplished in the age in which he lived, or nearly 18 hundred years ago!—"Verily I say unto you," said Christ, "that this generation shall not pass till all these things be fulfilled." Take notice that the passage under consideration, begins thus: "When the Son of man shall come in his glory, and all the holy angels with him,—then shall he," &c; now, our Saviour had just before, *in the same conversation*, fixed the time of this appearance in the most careful manner; "and they shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the

four winds, from one end of heaven to the other. . . . Verily I say unto you, this generation shall not pass till all these things be fulfilled." [Mat. xxiv. 30—34.] We have now shewn our friend the wonder. We must leave it altogether with him, whether he will continue to *call* this the last and *future* judgement; but we humbly flatter ourselves he will find it impossible ever to forget, the time which Christ *said* he was describing, and of which those who heard him, must therefore have understood him to prophecy.

The next passage is in 2 Cor. v. "For we must all appear before the judgement seat of Christ, that every one may receive the things in the body, according to that he hath done whether good or bad. Knowing therefore the terrors of the Lord, we persuade men.—But *we are made manifest unto God*; and I trust also *are made manifest in your consciences*." All that is necessary in order to shew our friend his mistake on this passage, is to refer him to the Greek original. He will there perceive that it is the same verb (*phaneroo*) translated, *appear*, in the beginning of the passage, and, *made manifest*, in the latter part; so that the text should be read, "For we must all be made manifest before the judgement seat of Christ, &c. . . . but we are made manifest unto God, and I trust also are made manifest in your consciences." The *manifestation*, of which the apostle is here speaking, was one that he carefully reminded the Corinthians he himself *had already* experienced. It would be a strange thing indeed if St. Paul meant by such language, to teach them that this manifestation was not to take place except out of the body, and at the distance of thousands of years in the future world.

We shall conclude *this* head with a few remarks on Heb. ix. 27, "And as it is appointed unto men once to die, but after this the judgement."—The *death*, here spoken of, our friend takes for granted to be that natural death which is appointed unto *all* men. But he has quoted only one member of the sentence; the whole reads thus; "And as it is appointed unto the\* men once to die, but after this the judgement; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." Here, the *death* which is appointed unto the men, is used as a type or representation of Christ's being offered to bear the sins of many; and the *judgement* which suc-

\* The article is in the Greek original; and ought to have been inserted in the English Translation.



ceeds that death, as a similitude of Christ's second appearing *without sin unto salvation*. But is not our author astonished that the *judgement*, which he thinks will be full of guilt and torment to the generality of mankind, should be considered by the apostle as a similitude of Christ's appearing without sin unto salvation? Accordingly as he represents the first part of this passage, it is impossible to make any thing but nonsense of St. Paul's comparison, unless we suppose that the future judgement shall be without sin to salvation, so as to agree in character with Christ's second appearing.—But the fact is, our author has wholly mistaken the apostle's meaning. Let him turn to the passage and examine it in connection with the preceding part of the chapter, and he will perceive that St. Paul did not allude to that *natural* death, which is appointed unto all men; but to that figurative death, prescribed by the Jewish rituals for the high Priests, before they enter the Holy of Holies clothed with the breast-plate of JUDGEMENT; and to their appearing afterwards to those without, for the *legal* justification of the people from their sins.

5. Lastly, the Gentleman says, that the righteous are not rewarded, nor the wicked punished in this world; and consequently thinks it strange that they are not to receive their deserts *somewhere*. That rewards and punishments are not *generally* received in this life, he proves, he thinks, to demonstration, by the fact that sunshine and rain descend equally on the virtuous and the vicious; and as Solomon says, (alluding to the common gifts of fortune) "all things come alike unto all," &c. By this it appears that our friend regards as nothing the "joy unspeakable" there is in believing, and "the wrath of God," which abideth on the sinner. No; these things are not fit to be named as reward and punishment; but cash—solid cash, stock, houses and lands are the great prize, the glorious crown; and they are *here* bestowed indiscriminately on the good and the bad. Well, be it so, then; they will, perhaps, be dispensed with a little more propriety in the future state. But what appears strange is, that *righteous* people, (of whom our author supposes himself one) those great professors of religion, who are actuated by the spirit, not of the elder son, but of the *father* of the prodigal—the spirit, not of the murmuring laborers, but of the *good man* of the house—should find so much anxiety in their hearts lest poor, precious, sinners be not punished *enough*, i. e. *eternally*! Says our author, "the goodness of God must lead him, sooner or later, to treat all his creatures according to their characters." He himself has not yet been treated so well as his character requires; but "sooner or later," God will faithfully pay up the arrearage, and give him all the blessings he deserves! God be merciful to us, sinners.

But, we are told that when God does, in this world, make a distinction in his treat-

ment of the righteous and the wicked, it is often in favour of the latter, if Universalism be true. The old world, the inhabitants of Sodom, and the hoast of Pharaoh, were destroyed, on the account of their sins; but their destruction was only the means of removing them instantly to heaven, while Noah, Lot, and Moses were left to a long and tedious pilgrimage on earth. Now, let this subject stand in the very colour which our friend is pleased to put upon it; we will shew him another wonder that he shall acknowledge equal to it.—Murderers are taken and condemned to death; they are visited in prison by godly ministers, and converted, as we are told they often are, before the fatal day arrives; so that when the execution takes place, they go immediately to heaven, according to our author's own doctrine, there to sing Hallelujah, and shout for joy at the wailings of those they murdered, who are now, perhaps, in hell! Let this gentleman be consistent, now, and contend that the reason why such murderers arrive "so soon" in heaven, is, that they had committed murder, been judged unfit to live, and had their days shortened; whereas had they avoided that crime, they must have lingered out a tedious life here, been, perhaps, blessed with no instructions from really pious clergymen, and gone to hell at last, like many a good *moral* man. When our author is provided with such wonders in his own doctrine, he surely need not seek them elsewhere. There is another wonder we wish to shew him: he allows that the *reason* why God took away the inhabitants of the old world, &c. was, that they "*had corrupted their way before the Lord*." Does it not seem strange that, because God did not approve of their wickedness, and therefore took them off from the earth, he should send them to a state infinitely *more* wicked, where nothing but incessant blasphemies and diabolical impiety reigns to all eternity! According to this, the *true* reason why he took them off, was not that they were *too* wicked, but that they were not wicked *enough*, and must be sent to hell to complete their character.

To conclude: when we see this gentleman making a shew of his astonishment at his opponents' ignorance of the scriptures, and recollect that he himself mistakes *that* for a general judgement in eternity, which Christ took the utmost care to assert should be fulfilled in his own generation; when we recollect that he supposed St. Paul to indicate the eternal damnation of the Israelites in the very discourse by which the apostle labored to shew that "all Israel shall be saved;" in short, when we recollect the many instances, which we have noticed, of the gross misunderstanding of the scripture, we feel mortified that human nature can be rendered so blind by a foolish tradition, and yet so self-conceited. And when we consider that he is probably one who makes it the great business of his life to contend that the very best of men deserve, strict-



ly speaking, nothing but infinite punishment, and at the same time that they are unjustly dealt with, if all men are to fare as well as they, hereafter; that even the saints have no merits of their own, and are, in themselves, as unworthy as the vilest sinners, yet that God's ways cannot be equal, unless he give endless glory to the one, and inflict infinite vengeance on the other; that it is altogether the irresistible power and free grace of God that first converts the righteous and then admits them to heaven, yet that it would be partiality to grant the same blessings to other sinners no worse than they, when we hear him after all this, and much more of the same sort, jeering about the "strange structure" of some men's minds, we fall before the throne of God in anxious prayer that he would suffer none of the accidents or troubles of life to blight our reason, nor the damp, cheerless gloom of superstition to extinguish that ray of understanding which is the candle of the Lord in man. **MARCUS.**

N. B. As the editor of the (Falmouth) Nautical Intelligencer published the piece entitled "A Strange Thing," we would thank him to insert the foregoing.

### **SUNDAY SCHOOL UNION** OF **COLUMBIA AND GREENE COUNTIES.**

In the 21 No. of the Messenger, having shown that one of the principle designs of the managers and supporters of Sunday Schools, was to prejudice the mind, in early youth, in favor of certain systems of doctrine, it was suggested that the school system was a branch of that speculating scheme into which the clergy have entered with much zeal, and, that it was closely connected with Missionary, Bible, Tract and other Societies of like nature, and we promised, in the next number, to offer our reasons for believing as we have suggested. It was not convenient to redeem our pledge in the last number as was proposed. We, therefore, take this opportunity of attending to the subject, persuaded that we can show good reasons for our belief, that it is a part of a money catching system to hoard up funds for purposes not at all advantageous to either civil or religious liberty.

Before we proceed to offer our reasons for believing that this school system is a branch of a speculating scheme, we would state our full conviction, that there are many persons engaged in the support of Sunday Schools who have very little knowledge of the "GRAND DESIGNS" of the managers, and who, acting from a belief in the utility and advantages of these schools, will be very unwilling to believe what we assert, and exertions will, undoubtedly, be made to prevent their listening to any thing we shall say on this subject. Some of this class of honest supporters of Sunday Schools, support them under the impression, that it furnishes poor children with an oppor-

tunity of learning to read, spell and other useful branches of education. Were this the intent and design of these schools, and were children taught those necessary branches, Reading, Writing, Arithmetick, &c. we should feel disposed to do every thing in our power to support and encourage them. Those, however, who support those schools for the purpose of furnishing poor children with the means of education, ought to remember that such is the estimation in which education is held in this happy country of ours, that measures have been adopted by legislative aid to establish free schools, that children whether rich or poor enjoy the privilege of obtaining that instruction which will render them useful in life without going to school on the Sabbath.

Sunday Schools were first established in England, by certain liberal minded people, who lamented the dismal state of ignorance in which thousands grew up. Discovering that ignorance was the mother of crime, and that from the state of poverty in which thousands of families were placed, unable to pay for the instruction of their children, and there being no free schools, they generously, with noble, and we trust, disinterested feelings introduced Sunday Schools. They chose this day because poverty and wretchedness required the continual labor of the child to earn its scanty living. These institutions thus introduced have been seized upon in this country as furnishing the means, not for disseminating necessary and useful knowledge, but to propagate sectarian doctrines, and to bind the powers of the mind with the adamant chains of superstitious fear.

Some there are who support those schools with an earnest desire, and hope, that they will prove the means of bringing their children into the belief of the doctrines which they, themselves, consider to be the truth of God, and in this they are encouraged by their minister. While, therefore, a parent supposes that a belief in certain tenets is essentially necessary to Salvation, we are not to be surprised that his affection for his children should induce him to adopt every measure in his power to bring them to the saving knowledge of the truth; but while he does this, he ought honestly to acknowledge his intentions in supporting these schools, and not cloak his real designs under the pretended charity of furnishing the means of education to poor and indigent children.

While we thus willingly acknowledge that there are many who support those schools from good motives, and who are entirely ignorant of the intentions of the principle actors and managers, we are compelled to say, that we are persuaded there are some cunning ones who keep the machine in motion, and under great professions of piety, benevolence, love for immortal souls, &c. &c. make the less informed portion of community believe that they are governed by the most disinterested motives in all they do, and labor but for the benefit of



others. These men come forward with their Plans, Constitution, systems of regulations and government, to which, whole counties, Nay, States must yield obedience, as though they possessed supreme power. To be sure they present these constitutions, as merely recommending them to the notice of their respective religious societies, humbly advising them to adopt those measures; but when a few clergymen have met in society, and determined to carry into effect such and such measures, the influence of these men and the dictatorial manner in which they carry all things in their churches must convince every candid mind, that however meekly they may present their plans and advise to their adoption, they will use all their authority and influence in carrying them into effect. These men have wisdom enough to see that their plans will meet with opposition from those who are enabled in some measure to discover their designs; and they expect to have their devices exposed, they therefore steel their minds with the determination not to pay any attention to what may be said, **ROUND UP THEIR SHOULDERS** to receive the lash, and prepare their duped followers not to listen to any thing that may be said, or to read any thing that may be written on the subject, by telling them, "We expected this because the institution is a good one, and Universalists and infidels are opposed to every thing that is good. Had it not been good and useful, it would not have been opposed." We beg the readers attention to the reasons we now offer for believing that these Sunday-Schools are not only a sectarian, but part of a speculating system, designed to add to funds already too large for the safety of civil and religious liberty.

First—The plan proposing this union, by which Sunday-Schools throughout the two counties are to be organized as members of one body, and all to be placed under the government and control of one society established in this city, evinces a deep laid design to effect certain purposes. The society in this city is but an "AUXILIARY" "to what is termed the American Sunday-School Union" and under obligation to correspond with the Sunday and Adult School Union in Philadelphia. Thus we learn that this system for Sunday-School Union is not confined to Columbia and Greene counties, but extends probably over the United States. This Sunday-School society is organized principally after the model of Missionary and Bible Societies. They have their parent society—their auxiliaries in counties, auxiliaries in towns and in parishes, and all the various grades of society that human ingenuity can invent, all being "parts of one stupendous whole," and under the influence and direction of a few cunning men. The following queries are worthy of attention. If a Sunday-School is a charitable and benevolent institution designed to furnish the ignorant poor with the means of education, where is the necessity of this extensive system of Union, in which

numerous societies are laid under the necessity of reporting themselves to one society, of becoming amenable to their regulations, and subservient to their directions. Why cannot the benevolent and charitably disposed in each City, Town or Parish, establish those schools, dispose of their own charities, select their own books for the use of the schools, direct the course of study to be pursued, the rewards to be given, purchase books for the school where they please, and not be obliged in all these things to submit to the dictation of a society a hundred miles from them, the managers of which they know nothing except their names? If this is purely a charitable institution why appoint depositories in which books selected for those schools are to be placed, and where societies are obliged to send, even from the extreme parts of the county for them.

Secondly—All persons becoming members of the Auxiliary Society of this city, must pay at least 50 cents per annum, and to continue in membership as long as that sum is paid, or by giving a donation of not less than \$5 shall be a member for life. Every person becoming a member of the branch societies in towns or parishes in Columbia or Greene counties must also pay a certain sum per annum for that membership, in addition to which certain fines are imposed upon superintendents and teachers. "A teacher absent at roll-call shall forfeit 6½ cents. If unavoidably prevented from attending, must provide a substitute or forfeit 12½ cents. For not reporting the reason of the absence of children, 6½ cents. Superintendents fine double"—Thus, what with fees for membership and what is collected for fines will amount to a considerable sum each year. It will be said the sums for membership and fines are small, very small; in consequence of this more will be collected, for there are hundreds who would pay 50 cents per annum that would not feel able or willing to give more, and in consequence of the smallness of the sum will be disposed to become members, while those who are able and zealously engaged in the business will give double that sum. The craftiness used in mentioning the sums for membership, is worthy of notice. The particular sum is not specified, but is left to the generosity of the donor. "Every person giving a donation of not less than \$5, shall be a member for life." A less sum than \$5 will not admit a person a member for life, but he may give as much more as he pleases, and it is easily seen that all the art and influence possessed by the clergy will be used to draw from the pockets of monied men as much more as they can. Annual members are to pay not less than 50 cts. A very little art and persuasion will easily raise this sum to \$1 per annum. It will be said, there can be no speculation, as the sums raised are to be expended in rewarding children for their industry and zeal in study, and for their good behaviour. This is indeed all that can be said in proof, that it is not a specu-



lative scheme, but any person who will reflect for a moment on the influence that is used to draw people into this scheme, the numbers that do support these schools, the sums that they pay, even at the lowest rate of admission, and compare those sums with the probable amount of that which is paid to children as the stipulated premium for encouragement to study will readily discover that a considerable balance will be left at the end of the year in the hands of the managers.

It ought, also, to be remembered, that not one cent of the money goes into the hands of the children, it is all retained in the hands of the directors. The children are to be rewarded with tickets, and the tickets are to be redeemed with religious tracts. One blue ticket is to be given, as a reward for committing to memory six verses of scripture, a page of catechism, a Hymn, for early attendance, or for good behavior. Six blue tickets are equal to one red ticket, and six red tickets equal in value to half a cent. Any person acquainted with the printing business must know that when the type is set up for those tickets, thousands may be struck off with very little additional expence after the first 500, and, that the more hundreds printed, reduce the value of the tickets by the dozen or hundred, so that a hundred of these tickets would not cost much over 12 cents whether blue or red. Two or three hundred of those tickets are amply sufficient for one school, as they are to be redeemed every three months with tracts, and as the children are exhorted to be careful of them, they will last several years, while the money is carefully collected every year from the members of the society to purchase them.

We shall be reminded that the tickets are redeemed with tracts and other religious books which cost money. In reply to this we beg leave to notice that general speculating and money catching scheme entered into by the orthodox clergy in the United States of which we believe this school system to be a branch. About eight years ago when revivals were pretty general throughout the New-England states, a society was brought into existence called the Bible Society, for the purpose of furnishing the poor with Bibles. Every convert to calvinism was urged into this society; the necessity of furnishing the poor with the means appointed of God for the salvation of immortal souls, was set forth in glowing colours before them, and while their feeling were yet warm with the experience of the saving mercies of God, and the deliverance of their souls from that awful state which awaited them, their sympathy was awakened and money drawn from their pockets. On the formation of this Society, Auxiliaries were formed in every county, and branches in every town and parish in the county. \$10 constituted a person a member for life, and \$1 per annum a member while he paid that sum. It was im-

material whether he was a wise man or a fool, a christian or an infidel if he only paid the money that was sufficient to constitute him a member. The success attending the accumulation of funds for this society induced the managers to extend their plans, and under the specious pretence of obtaining Bibles as cheap as possible in order to do the most good in their more extensive distribution, a printing establishment was set up, at great expence, and thousands of dollars, given to supply the poor with Bibles, were laid out in the purchase of printing materials and buildings for printing offices, book store &c. This establishment created certain officers necessary to attend to the concerns of the institution, who must have their salaries, and thus money given for one purpose was appropriated to another. At the commencement of the Bible Society, Bibles and testaments were given gratuitously, but within the last two or three years, they have never been given, where it was possible to obtain a cent for them. At the last annual meeting of the Columbia County Bible Society, a delegation appeared from the parent society in New-York who urged and obtained an amendment in the constitution of that Auxiliary society, that no more Bibles or Testaments should be given gratuitously, but pay should be exacted at a cent a week, if no more could be obtained, until it was paid for. Nevertheless the sums for membership are still exacted and collected, which were subscribed for the purpose of giving, not selling Bibles. This Bible Society has become its own printers. Instead of purchasing Bibles and Testaments, they have found that they can be obtained cheaper by printing them, and have become speculators in the book printing business, by throwing into the market Bibles and testaments cheaper than booksellers can afford to sell. In consequence of this, Booksellers who were in the habit of purchasing their Bibles by the gross, now buy them by the dozen, and they often sold two gross in less time than they now sell a dozen. In this printing establishment hymn books, Sunday School Books, tickets, &c. are printed. This renders these depositories for school books and tickets necessary, and to these depositories, the superintendents are to send, that they may purchase "on the lowest terms possible for ready money."

At the time that the Bible society was formed a Tract society was brought into existence for the purpose of disseminating religious instruction or rather to propagate calvinistic sentiments and to aid revivals. These tracts contained remarkable stories of wonderful conversions, revivals, &c. all designed to operate on weak and ignorant minds. To support this, funds must be collected, consequently all the grades of society must be entered into which characterised the Bible institution. They formed their young Men's tract society, and young Ladies Tract society. A cent per week was the sum exacted, and no young person that could be dragged into these societies were per-



mitted to escape. A fund being thus collected these Tracts were thrown into almost every house, were found in Bar-Rooms in Taverns. on board of steam boats, and packets, in short, for a while, they were crowded into every persons hand young or old that would take them. These societies are still continued tho' not so numerous as they were at first, and monies collected for the gratuitous distribution of tracts. Lately these Tracts are kept more choice, and instead of scattering them as liberally as at first. They are now to be sold to Sunday school societies to be given as rewards to children for good behaviour and application to study.—(*Concluded in our next.*)

## MESSENGER OF PEACE.

HUDSON, SATURDAY, JANUARY 1, 1824.

### REPLY TO L. W.

(Continued from Page 175.)

Our friend observes, Secondly, that "after a careful examination of Matt. xxv, he cannot see as one word is said respecting, or which can rationally be applied to the destruction of Jerusalem, or the dispersion of the Jews. And the very conclusion of the chapter shows that the coming of the Son of Man there spoken of was for a different purpose, and it is no where said in the whole chapter that all these things should be fulfilled in that generation." We are sorry to be under the necessity of finding fault with the manner in which L. W. treats the subject. We were in hopes that we should find him a man refined by education, and possessed of that nobleness of mind that would not stoop to little quibbles in the discussion of a subject of so much importance. Having detached the 25th from the preceding chapter, and persuaded himself that there is no connection of the subject matter contained in them, he gravely informs us that he cannot see that one word is said about the destruction of Jerusalem. That the conclusion of the chapter shows that the coming of the Son of Man was for a different purpose, and that it is no where said in the whole chapter that all these things should be fulfilled in that generation. Kind reader, will this kind of reasoning, if reasoning it may be called, convince you that L. W. is correct in his conclusion. We now discover the reason why he is so anxious to have it understood that the subject changes in the 25th chapter. In that chapter Jerusalem is not mentioned, therefore it cannot rationally be applied to the destruction of that city, nor to the dispersion of the Jews. It is not said in that chapter that all these things should be fulfilled in that generation—and therefore the coming of the Son of Man must refer to a different purpose than that destruction and dispersion. Now could L. W. be made to see, that the two chapters embrace but one subject, he would at once give up his objection, for he would learn that the Saviour having

spoken of the destruction of the city and temple, given his disciples the signs that would precede that event, and informed them that it would be accomplished in that generation, he proceeds to notice the circumstances that would attend the House of Israel when their city and temple should be destroyed, and this he did in parables. There was no necessity in the last part of his discourse to mention Jerusalem, nor again to inform those to whom he was speaking that all these things should be fulfilled in that generation. I think it will appear to the satisfaction of every candid reader that we are correct in the assertion that the two chapters in question contain but one subject; commenced as before stated at the 4th verse of the 24th chapter and ended with the last verse of the 25th chapter—and viewing the whole as one continued discourse, will perceive that it is immaterial whether Jerusalem is mentioned in the last chapter or not, or whether the expression, "this generation shall not pass away until all these things shall be fulfilled" is again repeated.

Another reason offered by our friend, why he believes the 25th chapter "is not in connexion with the 24th, is, that in the 31st verse of the 24th chapter, our Lord says, "when the Son of Man shall come, &c." But in the 34th and 40th verses (of the 25th chapter) "then shall the king say &c." "and then shall the king answer"—Thus it would seem that as he approaches the judgement seat, he assumes the dignity and authority of a king." If L. W's reasons for believing that those chapters are not connected because in the xxiv. Ch. 31, v. the expression "Son of Man" is used, and in the xxv. Ch. 34 and 40 verses, the word "king" is used; he will find the same good reasons for believing that the 31 and 34 verses of the 25 Chapter are not connected, and do not form parts of one subject or discourse. Had he lifted up his eyes to the 31 verse when so critically noticing the word "King" in the 34 verse he would have read as follows. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory: And before him shall be gathered all nations &c." Thus commences that paragraph which L. W. would have us believe refers to a judgement in another world, and the reason why it must be so, and can have no connection with the preceding chapter is, the phrase "Son of Man" is used in one, and "King" in the other. We can not help exclaiming. Oh, the depths of the blindness and darkness into which tradition and bigotry throw men!—Could our brother have seen the expression "Son of Man" at the head of this paragraph, and only 3 verses, above that in which he finds the word King, his reasons, for believing the chapter not connected, would have vanished from his mind, or he would have been ashamed to have given them to the public. Is L. W. so ignorant of the scriptures as not to know



that the Prophets speaking of the entrance of the Saviour into Jerusalem, style him King. See Zech. ix. 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." These phrases are promiscuously used, when applied to Jesus and do not imply any greater dignity of Character, although the term "King" may be used, more particularly, when an exercise of power or authority is expressed.

L. W. asks, "what took place at the destruction of Jerusalem, or in its consequences as respects the Jews which has the least similitude to this denunciation?" (viz, "Depart ye cursed into everlasting fire prepared for the Devil and his Angels.") "And in verse 46." And these shall be go away into everlasting punishment, but the righteous into life eternal." "I cannot believe" says he "our Lord, who could neither lie nor deceive, would use such language as in these two passages, to signify temporal evils only." We are ready to believe with L. W. that "our Lord, would neither lie nor deceive." It is altogether probable that our Saviour was understood by his disciples, although the figurative mode of expression may convey to us different views of the subject. That it was the custom of our Saviour to convey his instruction by Parables must be acknowledged by all conversant with the scriptures, and also that there were many forms of expression used in that day, which are now obsolete and so entirely out of use, that we know little at the present time as to the amount of what was intended to be conveyed by them. Some of those highly figurative expressions are to be found in the 24 chapter, the contents of which L. W. admits were fulfilled according to the declaration of the Saviour in that generation—See verse 29. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." L. W. must either contend that previous to the destruction of Jerusalem, these things did literally take place viz. The sun was darkened, the moon did not give light, the stars did fall from heaven, and the powers of the heavens were shaken, or, that our Lord meant to lie and deceives or, he must admit, what will be more consistent with truth, that this is figurative and designed to express the great revolutions and events which would precede, or attend the destruction of Jerusalem. Our friend must not attempt to make a play on the first sentence in the 31 v. "immediately after the tribulation of those days," and endeavour to make us believe that the events mentioned, were to take place after the destruction of Je-

rusalem, and therefore must precede, or take place at the coming of the Son of man in that future judgement for which he contends, for he has admitted that the events in this 24 chapter have been all fulfilled, and denies that the 25 chapter has any connection whatever, with the preceding. Lest he should attempt this, we request him carefully to read two or three verses in connection with the above. See verses 32, 33. "Now learn a parable of the Fig-Tree: When his branch is yet tender, and putteth forth leaves, ye know that the summer is nigh: so likewise ye, when ye shall see all these things, know that is near, even at the doors." "What things? Those which have been mentioned as the sign of the coming of the Son of Man and the destruction of Jerusalem. "Know that it is near, even at the doors." What is that which is near? The coming of the Son of man. In confirmation that the events, of which he had spoken would soon take place, the Saviour in verse 35 says, "Verily I say unto you this generation shall not pass, till all these things be fulfilled," and v. 36. "Heaven and earth shall pass away, but my words shall not pass away. We consider the expression, "depart ye cursed into everlasting fire prepared for the Devil and his angels," as figurative denoting the severe punishments that would be experienced by the Jews, when deprived of their city and Temple, and scattered abroad among the nations of the earth as fugitives despised and persecuted. A righteous God has declared that he will reward every man according to his works, there is a punishment prepared for the wicked, for thus saith the High and Holy one of Israel. "There is no peace to the wicked—the wicked are like the troubled sea that cannot rest." That misery which is the effects of sin, is spoken of as fire and as a worm—a fire which cannot be quenched a worm that never dies. L. W. cannot believe that by the words "everlasting fire,"—litteral fire is meant, a material fire that will burn forever and ever, without end—and that in this fire men will suffer through all eternity. The notion of men being tormented by a material fire has been exploded by the more enlightened part of community, and they with one consent have acknowledged that the word *fire* is used figuratively, denoting the convictions of conscience, and the knowings of a diseased mind. Thus far if no farther must he acknowledge the passage figurative.

In relation to the 46 v.—we stated in our explanation, that the word *Kolasin*, rendered punished, was generally used to signify *correction* or punishment inflicted for the benefit of the offender. In proof of this we might cite authorities of respectability and learning; but as L. W. is not disposed to receive any authority but the "law and the testimony" we omit them. It is certain that we can only understand such expressions in the scriptures, by referring to their signification and use among those to whom they written or spoken.



Without this aid we shall be continually groping in the dark, giving such signification to those words as our whims or imaginations may devise. Were we incorrect in the statement we made of the meaning and use of the word *Kolassin* it was the duty of L. W. to show us this was the case, and to set us right. The same may be said of the word *aion* or *aionion* rendered *everlasting* and *eternal*. If *aion* does not signify a long but indefinite period of time—if it is not equivocal and doubtful in its signification, which is to be determined by the nature of the subject to which it is applied, he ought to have informed us, and shown that the word does strictly mean endless. Until he does this we cannot admit of his application and use of the passage in question. That the judgement of God upon the Jews was severely afflictive all must acknowledge who believe the scriptures for Jesus said v. 21, Chap. 24. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—This tribulation we think, fully justified the language that is used.

We were in hopes of being able to conclude the reply in this number, but the various circumstances which L. W. has brought into view, as having a bearing on the subject in discussion, and which we have considered necessary to notice, has extended the reply further than we intended; hence we are compelled to continue it to another number.

### THE BEST.

A firm *faith* is the best *divinity*:—a good *life* the best *philosophy*:—a clear *conscience* the best *law*:—*honesty* the best *policy*:—and *temperance* the best *medicine*.

## POETRY.

FROM THE UNIVERSALIST MAGAZINE.

### THE ORPHAN.

Hear the wild wind that o'er the mountain sweeps,  
And see the clouds descend in sheets of snow,  
Amid the wailings of the storm she weeps,  
An Orphan weeps, and tells her tale of woe.

No home has she to rest her weary head,  
And no fond parents to embrace their child;  
But father, mother, ev'ry friend is dead—  
O death, at this stern moment thou wert mild.

She with extended arms, implores defence,  
While tears are streaming from her aching eyes:  
O! God, she cries, in pity take me hence,  
O! take me to thyself above the skies.

When lo! a form, as bright as heaven on high,  
Descended, and in robes of light array'd,  
It caught the breeze that wafted up a sigh,  
And spread its wings a shelter for the maid.

This form was Pity, sent from God to bear  
The spirit of the hapless orphan home;  
No cruel fate shall now thy bosom tear,  
No piercing blast shall waft the orphan's moan.

But now an angel, near the throne of God,  
Thy voice is heard . . . melody with saints;  
No more thy soul shall feel afflictions rod,  
No more in raging storms thy spirit faints. E. R. B.

## TO THE PATRONS OF THE MESSENGER.

Three more numbers will complete the present volume of the Messenger. While the Editor returns thanks to his brethren in the faith of the Gospel, who have generously patronised his paper, he begs leave to request those, who have not found it convenient to comply with the terms of paying in advance, to have the goodness immediately to remit the sums due that the printer receiving prompt pay may feel disposed to assist in the publication of the **SECOND VOLUME**. Agents are solicited to exert themselves in the collection of what remains unpaid, and in obtaining additional subscribers for the next volume which will be published on the same terms as the present. All persons wishing to discontinue the paper are requested to give immediate notice to that effect. Those that do not will be considered as subscribers and the numbers forwarded accordingly.

The editor pledges himself to do all in his power to render the Messenger worthy the patronage of those who love the truth, rejoice in the promises of God, and look forward with the pleasing hope of beholding all the intelligent creation, happy in holiness, rejoicing in the glory of God, and worshiping the Lord in spirit and in truth. His labors will be directed to enlighten the mind, to bring into exercise a kind and liberal spirit—to unite men in the bonds of perfectness and peace, and to persuade them to adopt the golden rule of doing unto others, as they would that others should do unto them. The columns of the Messenger will ever be open to a free and friendly discussion on those points of doctrine on which we differ from others, and every one, supposing us in an error, who may feel desirous of setting us right, shall be heard with attention and candor, provided their communications are written in good will and in the spirit of Christian charity. Truth is our aim, for this we labor, and thankfully receive the assistance of those who are disposed to help us in the search. That truth which maketh free is much to be desired, and worthy the attention of every rational being for in it is salvation and glory and honor and immortality and eternal life.

The editor indulges the hope that increasing patronage will enable him to alter the present form of the Messenger, so far at least as by an occasional change of type, to furnish more matter, a greater variety of subjects in each Number, which shall, principally, be original.

N. B. A few sets of the first volume complete to the present number may be had at this Office.

### MARRIED,

On the 30th ult. by the Rev. Mr. Chester, Mr. WILLIAM H. THOMAS, to Miss ANGELINE A. FOLGER, daughter of Obed W. Folger.

On the 2d inst. by the Rev. Mr. Stebbins, Mr. ALLEN REYNOLDS, to Miss HANNAH WISLOW.

On the 3d by the same Rev. Gentleman, Mr. HENRY JAMES to Miss ISABELLA GORDON.

On Saturday evening last in the town of Stuyvesant, by the Rev. Mr. Sturges, Mr. BARTHOLOMEW VAN VALKENBURGH to Miss SUSAN WERDEN, all of the above place.

### Died,

In this city, on Saturday the 2d inst. JAMES F. an infant of Mr. Jeremiah Bame, aged 3 months.

In this city, on the 6th inst. WILLIAM POWERS, son of Mr. John Powers, aged 10 months.

On the 9th inst. Mrs. REBECCA HEERMANCE, wife of Mr. Andrew W. Heermance, in the 35th year of her age.

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